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McFarland Davis, and Professor Barrett Wendell; and a memoir of Ward Chipman, loyalist.

The Green diary displays a curious interest in Catholic practices which the writer saw for the first time in France. He spent considerable time with his tutor, a Father Kelly, and in visiting churches and monasteries. At times his ignorance is childish and his narrowness amusing, yet he was impressed with the Easter services, by Notre Dame cathedral, and by the Carthusians. A Catholic scholar desirous of understanding the religious mind of the Puritan and its intolerance would find suggestive material. In business matters, Green evidences shrewdness, predicting that once the war was over American trade would fall again into English hands for economic reasons. In the memoir of Mr. Davis, there is his account of an audience with Pope Pious IX in 1849. (p. 205). A letter from Dr. Benjamin Waterhouse of the Harvard faculty in 1815 to the Surgeon General, Dr. James Tilton describes the Federalist attitude toward the war, his own persecution and expulsion for Republican views, and the likelihood that Mr. Adams too would have been dropped from Harvard, if the Russian appointment had not intervened. (pp. 159-165).

R. J. P.

The Home of Fadeless Splendour or Palestine of To-day. By George Napier Whittingham. New York: E. P. Dutton & Co., 1921. Pp. xxiv + 357.

The author of this charming volume derives the title from the hymn *Patria Splendida* of Bernard of Mordaix and like the hymn it is instinct with the spirit of faith and love. The volume is descriptive and historical and it does not deal with any of the political problems which at the present time are agitating the Holy Land. It records faithfully the impressions of a pilgrim-traveller who went to Palestine with open sympathies, which responded to the charm of the land and its associations, and he has given us a description of the City of Jerusalem and its holy places, of its surrounding hills and valleys, of its ceremonies at the great festivals, of Nazareth, Bethany, Jericho and Bethlehem, which is at once attractive and inspiring reading. Incidentally he has much to say of their history, and devotes two whole chapters to the story of the Chosen People and to the faith of Islam.

He writes both as eye-witness of what he has seen and as a careful recorder of what he has learned. It is not a mere guide-book that he has given us, though he tells much that should be of no small use to intending visitors and pilgrims. Rather it is a book to be read before a visit, and even during it, to help to a proper understanding of the country and to an appreciation of the wonderful things it has to show. It should also prove of interest to the stay-at-home reader, who must fain be content to see the Holy Land through the eyes of another.

The author acknowledges his indebtedness to the heads of the various Catholic communities who helped him during his visit, both in Jerusalem and elsewhere, and to whose courtesy and place in the land he devotes many sympathetic pages. Everywhere he found the kindness of the Franciscans—the most important of the religious orders in Palestine—“wonderful,” whilst of Père Vincent, Superior of the Dominican Convent at St. Stephen’s, Jerusalem, he says:—“To me, Père Vincent was the *fons originis* of all I did and of all I saw, for he furnished me with all necessary introductions, like keys to so many doors.” But these things must be read at length in the book itself, as well as the well-informed descriptions of the places visited.

As to the future of the land, Mr. Whittingham is not expansive. Nevertheless, though the Zionist movement had not at the time of his visit become acute, he has something to say of it. Very fairly, whilst giving the views of the Zionists and describing some of the older Jewish colonies, which, thanks to the care exercised in the selection of the immigrants, are doing well, he also puts forward the views of the Arabs. He tells how, during a visit to Aref Pacha el Dajani on Mount Syon, the President of “The Moslem and Christian League” stated that “the Arabs would far rather have the Turks restored to Palestine than see their beloved country handed over to international Jews.” In this connection two points made in his foreword to the book by Major-General Sir Arthur Wigram Money, sometime chief administrators of Palestine, should be noted. Warning visitors against hasty conclusions and unfavorable comparisons between the squalid villages of the Christian and Moslem peasants and those of the new Jewish colonies, he assures us that the Palestinian, far from being an idle and thriftless cultivator, is “on the

contrary, a cheerful and willing worker when he has anything to work for."

Philosophy and Civilization in the Middle Ages. By Maurice DeWulf. Princeton. The University Press. Pp. 300.

It has been said that for the philosophy of the Schoolmen to get a fair hearing is to gain a firm footing. Whether this be an exaggeration or not, it is hard to conceive how any fair-minded man could put down the present work without retaining at least a wholesome respect for that philosophy. For in the volume's 300 pages is contained well-documented evidence which completely refutes the utterly false conception given of Scholasticism by the critics of the 15th and 16th centuries,—a conception which, through ignorance, has been propagated down to the present time.

Dr. De Wulf rightly maintains that philosophy does not stand isolated from the complex elements of social and political life, but rather that it is intimately bound up with and, in its development, affected by "the vicissitudes of temporal change, caught within the meshes of the temporal net." It is this point of view, together with the ripe scholarship of the author which has enabled him to carry it out so well, that lends to this work, not only a special charm, but also an authority of uncommon weight. Students of history will find in his survey of the civilization of the 12th and 13th centuries,—“an age which,” he tells us, “constructs in all departments and destroys in none,”—an insight into the genesis and evolution of its institutions which cannot but give fresh interest to their study, while students of philosophy, whether familiar with Scholasticism or not, will find in his exposition and appreciation of its speculative and practical doctrines one which, for simplicity and thoroughness, has rarely been equalled within the same compass. To the general movement for the revival of Scholastic Philosophy, so happily inaugurated by Leo XIII, this book, we feel certain will give a very perceptible impetus, and especially in circles not specifically or predominantly Catholic.

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